



THE PRESIDENT'S ADDRESS

**Delivered by the Right Reverend Derek L Eaton
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to the Third Session of the Fifty-second Synod
of the Diocese of Nelson**

**Given at Holy Trinity, Greymouth on
Thursday the 7th October, 2004**

PRESIDENT'S ADDRESS – SYNOD 2004

WELCOME

A te whanau a te Karaiti
Naumai, haere mai
Haere mai

Welcome to Greymouth and to the third session of our Fifty-second Synod.

We've already welcomed our Archbishop and we are grateful for his leadership and presence among us as Primate of the Anglican Family in Aotearoa / New Zealand and Polynesia. We have listened to and been challenged by what he has said to us in the Synod Sermon.

INTRODUCTION

This year especially has been an amazing year for the Church on the international scene. Time and time again she has hit the headlines. She has been vilified, criticized, accused of bigotry and backwardness, of conservatism and of liberalism. Rarely, if at all, has she been praised, thought of as relevant, or making a positive contribution to our society in the 21st Century. And we, the church, rise from time to time to defend our understanding of the historic faith only to be further misunderstood or, as it sometimes appears, to be deliberately misunderstood.

We live in interesting days and as Church leaders we can bury ourselves in parish life – endeavouring to avoid matters such as Civil Union, Prostitution Reform and The Sea-bed and a host of other contentious issues, saying they are red herrings to draw us away from the real task of reaching men and women for Christ – or we can choose to get involved in shaping our nation and meeting people in the context of these daily “in-your-face” matters which are an integral part of the world we seek to reach. These are the questions, the issues people are grappling with and they are the gateways – the entry points – into the lives of real people – people in need of the “Divine” – even if they don't recognise it.

They may, or may not, be the questions we feel equipped or trained to answer as Christian leaders – how much more straight forward and easy to encounter a Philippian Jailer asking “What must I do to be saved?” Or a Nicodemus demanding to know, “How can I be born again?” But that sort of question – you will have noticed – important though it is – is rarely asked in that form these days.

I hope that you will agree with me that – if we are going to reach our communities – we need to at least start by answering the questions people are asking and not giving answers to questions they are not at the moment articulating – however important they might be.

Our Consumer Culture

If I understand what the Gospels and the Epistles are telling us – we have to engage. If we continue to answer unasked questions we shall lose contact with those we are called to encounter with the love of God.

There's a real challenge here for Christians who want to engage with the world we live in – to do so means that we will need to understand something of the culture around us. In Aotearoa / New Zealand, as in most Western nations (and increasingly in the developing world) it would be true to say that the media – especially the world of entertainment – influences how we think and where we gain our values. We live in a consumer culture and consumerism affects the way in which people evaluate truth. This is particularly true of young people, but not exclusively so. How do we reach a generation that “listens with its eyes and thinks with its feelings”? That's the challenge!

This brings me to the theme of this year's synod – a theme chosen a year ago and which is well known to most of you. “The Provocative Church.”

THE PROVOCATIVE CHURCH

It's a great theme and the antithesis or the opposite would probably be “The irrelevant Church” – a Church ignored by the majority – which really cuts very close to the bone.

The word “provocative” bristles with possibility don't you think? It grabs our attention. It captures the mind. May God grant us provocative churches – churches that communities are aware of – because a voice is heard, whether they agree with that voice or not.

“Provocative” (provocation, provoked) – it's an active word – it gets a response – it's noticed – the opposite of being ignored or seen as irrelevant

So what does it imply – to be a Provocative Church? I'm sure I can't answer that question as eloquently as Graham Tomlin did at the In-service Training event for our Clergy and lay leaders this year (an event I unfortunately missed due to the death of Alice's father). Never the less I do have some thoughts on the subject.

One of the problems of being a bishop is that sadly, and inevitably, as the years roll by, parish life and one's first hand experience of it becomes more distant. However, other aspects of the Church clarify, especially its global aspects. The focus sharpens both theologically and biblically, and it's here, I trust I can make a helpful contribution.

In the fourteen plus years as your bishop, my love for the Lord of the Church has deepened significantly – the perception of my own abilities and weaknesses (some might say failures) has become more honest and real – that in itself is a very liberating thing. However, it's the Church – at least in its visible form – which I struggle with most. Sometimes I can love her with wild abandon and with hopefulness and yet at other times I can almost despair. But she is God's invention, not yours or mine. In

Christ, He gave His life for her, and one day Jesus her Lord is going to present her spotless and perfect to the Father – which humanly speaking will be a miracle – would you not agree?

The life of the Church is incessant. It goes on from century to century – 24 hours a day – seven days a week – a fact we can so easily forget. The Church does not just exist on Sundays. The Church (we together) is called to live for Jesus Christ all day, every day, without stopping.

The real Church, I believe, will be a provocative Church and it has a twin calling – a double calling vis-à-vis the society in which she exists.

What is that double calling? Firstly we are called to live in the context or the setting of our community or the world in which we have been placed. We are not called to escape from that world, no matter how uncomfortable we may feel about society or its values.

Then secondly, we are called to avoid being tainted by the world's values. We have no freedom to preserve our sanctity or supposed holiness by escaping from the world – by being virtual recluses. Nor are we to sacrifice our holiness by conforming to the world. Escapism and conformity are unacceptable and forbidden to the Christian. Scripture is very clear about that. We – the Church – are called to live in the world but to be different from it. This is a major theme of Scripture and one, which God's ancient people the Jews and the people of the New Covenant have struggled with, and so do we in the 21st Century.

Christ-likeness

God is calling out for himself a people – he is summoning us to be different. He says, “*Be holy because I am holy*” – an unpopular concept these days. But holiness in the New Testament is not a negative word – it's a very positive word. It simply means being Christ-like. That in essence is what produces provocative churches – not programmes; not great music; not nice buildings; not well-constructed budgets – important though those things may be in themselves. Let's be sure we understand this.

There is a plethora of passages we might refer to. Here are three – one from the Old Testament and two from the New. From the Prophets, where God complains about his people through Ezekiel, “*You have not followed my decrees or kept my laws. Instead you have conformed to the standards of the nations around you*”. (Ezekiel 11:12) Clearly it's a call to be different.

From the New Testament – the teaching of Jesus in the Sermon on the Mount – He drew his disciples' attention to the behaviour of the general populace when he said, “*Do not be like them*” (Matthew 5:6.) Five short words expressing the same theme – be different from those around you.

From the Apostles' teaching, “*Do not conform any longer to the patterns of this world but be transformed by the renewing of your mind.*” (Romans 12:1-2) This is patently God's call to be different – to be radical disciples – to be a Provocative Church. It's a call to an explicit non-conformity to the world around us and its downward spiralling

of values in so many areas. It's a call to develop a different culture – a counter culture – not only holding values which restore dignity to human beings, to families, to individuals, to communities, but proclaiming them as positive, society enhancing values. It's a call to engagement – without compromise – in the central issues of Christian Faith and behaviour. This is the provocative Church.

Now there are two hugely significant areas, which the Church will vigorously engage in today if she is to be provocative. What are they? We've all heard of them before and they manifest themselves in many different ways. We are deeply immersed in them – both consciously, but mostly subconsciously.

Here's the first – (please excuse me for going over old territory, but I believe we must constantly be alert here).

PLURALISM

By pluralism I don't just mean that there is a plurality of ideologies, philosophies and religions in the world today – we know that. What we must understand is that pluralism is itself an ideology and this is what many have not understood.

People who consciously espouse pluralism can become very aggressive and narrow-minded if you don't go along with their viewpoint.

Pluralism asserts that all religions and ideologies are valid. Every philosophy, every belief system has an equal value and a right to our respect. Pluralism is an ideology that condemns as sheer arrogance every attempt to bring anyone – let alone everyone – to one viewpoint. To convert others is manifestly wrong.

Now, immediately we can see a problem arising for the Church if it is to take Scripture seriously. The Lord Jesus, Himself, encourages us to make disciples and to take the Good News to the nations.

Pluralism dismisses evangelisation as totally unacceptable, equating it with old forms of imperialism. That's pluralism and it carries with it a huge challenge for serious minded Christians.

There is no doubt that we are living in times of tremendous change – changes that we must come to grips with and understand if we are going to proclaim the Gospel effectively. As Canon Michael Green (well known theologian, professor and evangelist) has said, *“If we fail to root ourselves in Christ and the Scriptures, we shall be tossed around with every whim of contemporary thought. Yet if we fail to root ourselves in the culture of our society, we shall be utterly incapable of sharing the Gospel of God with others.”*¹ The Provocative Church – the bearer of the Good News – must take cognizance of two important factors – the message, and those it hopes to awaken to it.

¹ 1. Michael Green “Adventure of Faith” p 149 Harper Collins, 2001

Our Response

The Provocative Church will always be looking for ways to respond to pluralism without either giving into it or ignoring it – for to do so, means losing our voice and being sidelined. Such a Church ceases to be provocative and will be largely ignored.

Our response should be without arrogance or superiority and with a great sense of humility, realising that we too are part of flawed humanity and in need of God's grace. However, understanding that, we will continue to vigorously affirm the uniqueness of our Lord Jesus Christ –

- in his incarnation – he is the one and only God – human;
- in his atonement – he only has died for the sins of the world;
- in his resurrection – he only has triumphed over death in order to restore us to a living and vital relationship with God.

There is no other like him – He has no equals. Jesus Christ is uniquely competent to be our Redeemer – to bring us to new life that lasts for eternity. No one else has the credentials to be the Lord of the Church and the Saviour of the world.

These factors are thoroughly biblical and a totally orthodox expression of the Christian Faith. They are also wonderfully Anglican – as expressed in our formularies and our liturgies.

In the face of pluralism, the Provocative Church will stand firm against all attacks on the uniqueness of Jesus Christ – however unpopular such a stand might be in society (a society that generally abhors absolutes) and even in parts of the Church we love. That's the challenge of pluralism.

ETHICAL RELATIVISM

The second challenge in which the Provocative Church will be engaged is the challenge of ethical relativism – a term you may not be familiar with – but we are experiencing it all the time.

I came across this poem the other day, which is a brilliant description of relativism. You may find it helpful.

*“It all depends on who you are
It all depends on how you are
It all depends on what you feel
And it all depends on how you feel
It all depends on how you're raised
It all depends on what is praised
What's right today is wrong tomorrow
Joy in France and England's sorrow
It all depends on point of view
Australia or Timbuktu
In Rome do as the Romans do
If tastes just happen to agree
Why then you have morality*

*But where there are conflicting trends
It all depends – it all depends.”*

I suppose for us today, this ethical relativism is most highlighted in the crisis facing the Anglican Communion.

The sexual revolution that has taken place in the West since the 1960's has permeated our culture at every level. It was once universally accepted – at least where the Judeo-Christian ethic had penetrated – that that marriage was a monogamous, heterosexual, loving and life long union between a man and a woman and the only God-given context for sexual intimacy. But now – even in some church circles – co-habitation before marriage and co-habitation without marriage is widely practiced and accepted as the norm, dispensing with that commitment which is essential to authentic marriage, while same sex partnerships are being promoted and even celebrated as a legitimate alternative to heterosexual marriage.

I want to speak very briefly about the current crisis in our Church – though it pains me to do so. The question is being asked; ‘Can the Communion survive?’ Is it possible to hold together – avoiding schism – without resolving our differences and views especially over human sexuality?

There is no doubt that in our world and in the Church moral standards are slipping. I'm not only speaking about standards of sexual behaviour, but never-the-less; it is in the area of sexual ethics that changing attitudes can be most clearly seen. .

In the West – and increasingly elsewhere – television is creating a monoculture. Many people are confused as to whether there are any moral absolutes left – or even if there should be. This relativism has permeated our culture and is seeping into the Church.

If we endeavour to speak biblically or uphold traditional values – we are labelled “homophobic”. To say something is wrong raises the accusation of being unloving and even worse – we are accused of using the language of hate. When raising our children there are certain behaviours that are unacceptable – that are said to be categorically wrong or forbidden – however that does not mean we don't love our children, in fact the truth is quite the opposite. Christians of course are to hate no one, but that does not mean we have to accept every type of behaviour or agree with every lifestyle.

There is a tension which we as orthodox Christians all keenly feel – the tension between proclaiming biblical truth and how we are to exercise caring pastoral ministry. That tension has been there since the dawn of time.

There is much undisciplined thinking about these matters. It is sometimes said by people who should know better; (including church leaders) that Jesus Christ did not talk about these matters. I tell you He did. He quoted from Genesis “*He who made them in the beginning* (i.e. God the Creator) *made them male and female*”. (Gen. 1:27) Jesus then mentions the biblical definition of marriage – again quoting from Genesis 2:24 “*Therefore a man shall leave his father and mother and cleave to his*

wife and the two shall become one flesh so they are no longer two but one and what God has joined together let no human being separate.” (Mark 10:7-9)

In other words, Jesus affirmed that God created our heterosexuality. God instituted heterosexual marriage and Christ endorsed this teaching with his own divine authority. So the real question before us and before the whole Church is this – and I want to be quite clear here – this is absolutely crucial. “Who is the Lord?” Is the Church the Lord of Jesus Christ, so that it has liberty to edit – to manipulate his clear teaching – accepting what it likes and discarding what it dislikes? OR is Jesus Christ the Lord of the Church so that we believe and gladly obey his teaching?

I am convinced that Jesus still says to us to day in the 21st Century – “*Why do you call me Lord, Lord?*” We acknowledge that Sunday by Sunday in our liturgies. We read it clearly in Scripture.... “*Why do you call me Lord, Lord and do not do what I say?*”

Of course that can and must be applied to all areas of our life and not just to issues of sexuality. To confess Jesus as Lord, but NOT to obey him is to build our lives and the life of the Church on a foundation of sand.

The Provocative Church will often seem to be pushing against the tide of popular opinion and belief – not only in the area of sexual ethics but in a whole host of other areas, and if she does, she will be noticed. But be prepared – society will be provoked and even angry!

So often there seems to be two standards – two value systems and even two different life styles facing those who would follow Jesus and be part of the Church. This leads to two choices – either drifting with the flow or swimming against the tide.

There are the transient fashions of the world on the one hand, and on the other there is the revealed good, pleasing and perfect will of God. To my mind radical disciples and Provocative churches will have little difficulty in making their choice.

Motion No.25 and The Lambeth Commission’s Report

I endorse wholeheartedly Motion 25, which is an omnibus motion (replacing, I hope, the other motions to do with issues of sexuality, marriage, authority etc.) I understand that some may think that Motion 25 does not go far enough. Speaking for myself, I feel that the new motion and the Select Committee’s report on motions 17 – 24 is a clear, firm, yet loving exposition of the orthodox biblical position and expressed in such a way that it will leave doors open – giving us an opportunity to persuade others to espouse what we believe is God’s ordering in these matters.

I would ask you to think carefully here – my own position in this debate as in the proclamation of all things biblical, comes from years of living overseas in an environment hostile to many basic tenets of the Christian Faith. In our firmness of belief – of holding to biblical truth – we do not want to drop down a portcullis so that others cannot join us – our mission is to reach out and to win others – to lovingly entreat others – and not to cut them off. Motion 25 and the report express our position in a positive manner and provide a solid platform to hopefully win others over to subscribing to Kingdom values.

At this juncture – as we await the Commission’s report – in passing this motion we will be holding to the classic biblical position and also the agreed Anglican position posited at Lambeth 1998 and elsewhere. A position we have already affirmed at previous diocesan synods. After the contents of the Commission’s report have been made known, there will no doubt come a time for more action.

There is much unrest over these matters, especially in orthodox, evangelical / renewal parishes throughout our nation and beyond. Over recent days a significant number of clergy in other dioceses have made contact with me expressing real concern about the future as they read about clergy in the US being turned out from parishes and ministries for holding orthodox views on human sexuality and rejecting the imposition of gay leadership in the Church. Anglican organisations such as Church Army, Latimer, Mainstream and CMS have made it clear where they stand on this and other associated issues. We will need to be very prayerful over these coming days – not acting precipitously – but when the time comes I believe the right course of action will become evident.

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This afternoon we have considered only two of the many contemporary challenges facing the Church. We have seen that the Provocative Church is not called to feeble-minded conformity but to robust, radical non-conformity. This is God’s call to us – to be different from the prevailing culture.

The 20th Century Theologian, Karl Barth, called Christian Ethics “*A great disturbance*” because it upset the tranquil status quo. This is why C.S. Lewis called Jesus, “*a transcendental interferer*” because he comes and interferes in our private moral life.

So then we might ask the question: What is the Provocative Church to be like?
If we are not to be like the culture around us;
If we are not to be like dead fish drifting downstream;
If we are not to be like reeds shaking in the wind;
What are we – the Church, the Provocative Church – to be like?

Is Holy Scripture always and only negative, simply calling us not to be this or not to do that and not to conform to the world around us? No, emphatically not! – Though sometimes we may give that impression. Scripture is positive as well as negative. The Provocative Church is to be like its Lord. The body is to be in sync with the Head – in a word – we are called to be Christ-like and there is nothing more positive than that.

Christ-likeness

To be like Jesus will provoke. Look at the life of Jesus in the Gospels. Has there ever been a life more provocative? Look at the injunctions in the Letters of the New Testament. We are called not to conform to the world – we are called to be conformed to the image of God’s Son – that’s positive!

To be Christ-like is God's eternal purpose for us. (Romans 8:29). To be Christ-like is God's historical purpose. (2 Cor. 3:18) To be Christ-like is God's ultimate purpose (1 John 3:2). Clearly, from start to finish, according to Scripture, God's unchanging purpose is that we should be conformed to the image of Jesus Christ, his Son. There is nothing more important in the life of the Church and its individual members, than Christ-likeness – being like Him.

I wonder – as we think of the Provocative Church and its role in the community and the wider world – I wonder if there is anything more important than the Christ-likeness of the body – the local church – and those who are members of it – you and me. Have we ever thought of that?

We – the Church – need to look like what we are talking about. The most effective communication of the Faith, the most effective disciples and the most effective Churches are those that embody the things they are saying.

So let's stand firm – let's be a Provocative Church, standing against pluralism and relativism – the rising tide of secular values, and as we stand firm, let's endeavour, by the power of God the Holy Spirit within us – to be like Christ – provoking the world (and where necessary the Church), to be a better place for all.

THE PROVOCATIVE CHURCH – A VISION

The Provocative Church clearly will have an agenda, a dream, a vision – it will have an idea of what it should look like.

It will be a Church that makes a lasting impact on the community and the world in which God has placed it. It will be a Church comprised of people who pray and who regularly come together to celebrate the risen Lord Jesus Christ in both Word and sacrament because they genuinely love God and genuinely love each other.

A Repentant Church

It will be a repentant Church – sorry for a host of actions and attitudes, including the excesses of her infatuation with the sexual revolution and buying into the lie that fulfilment in life is impossible unless a person is sexually active – whatever form that activity might take.

Sorry for dismissing adultery and fornication as inconsequential. Sorry for permitting easy divorce. Sorry for thinking it knows better than clear scriptural teaching. I think of parishes, dioceses and provinces over recent days that rejoice when a bishop marries his homosexual lover and even more recently another bishop who 'married' his partner of two years – a man who had previously married four different women.²

The Provocative Church will be a repentant Church, ashamed of its indifference to things that have grieved God's people down through the centuries. And those of us more conservative in our theology and who claim orthodoxy when it comes to these

² New York Times, 5th September, 2004

issues will also have repented of the way we measure success, in terms of numbers only, or finances. Sorry for our independent, rather than interdependent spirit. Sorry for the proud promotion of our own agendas. Sorry for the intolerance over secondary matters and the lack of a loving servant heart, to name but a few areas. Repentance with true humility is for all. It's not reserved for one section of the Church.

A Global Church

The Provocative Church will understand that it is a global Church – not necessarily remarkable for its large congregations – but knowing that it is part of God's family throughout the world comprising of people from every language, ethnic grouping, socio-economic level, and denomination.

It will be a global Church – not only Anglican – but where Anglicans are valued, trusted and respected as an authentic and genuine expression of the whole – and not seen as arrogant, elitist or morally compromised.

It will be a global Church existing openly in countries such as Indonesia (the largest Muslim country in the world) where Christians today have their churches burnt down by angry mobs of people while authorities look on. Or Cambodia, where some believers worship on rubbish tips, in shelters built of cardboard – or Vietnam and Laos and places which still suffer the ravages of by-gone wars. In these lands and many others – where for more than a century the Church has been little more than a chaplaincy for expatriates – we will see recently planted congregations becoming fully fledged dioceses.

It will be a global Church breaking out of its ecclesiastical straight-jacket of the beautiful buildings in the West to vibrant congregations meeting in cafés, shops and offices in Central Business Districts – as is already happening with the Anglican Church in Asia.

In the two-thirds world the speed of growth in the Church is nothing short of phenomenal. In recent years the vanguard of orthodox Christianity has been shifting to the African Continent where for example, the Anglican Church in Nigeria has planted 17 new dioceses in the past decade. Mission strategists are now saying that in the next 50 years the centre of Christianity could well be in mainland China judging by the numbers of people coming to faith (28,000 adult converts each day).

The Provocative Church will be a global Church where the material resources of the rich West are shared sacrificially – in a servant-like way – with struggling, economically poor Christian communities and where the dynamic spiritual resources of the Church in the developing world will be valued and honoured – not denigrated as naïve and simplistic.

A Healing Church

It will be a healing Church – open to healing in the widest sense of that word. A Church that trusts God the Holy Spirit to do the amazing and extraordinary in bringing people back to wholeness from illness and dysfunction of various kinds through the empathizing, focussed, loving prayers of faithful people. A Church that cares about the suffering; the emotionally burned out; the alienated; the lonely; the

unloved; and the addicted (be it to sex, gambling, drugs, alcohol, or work). A Church where those struggling with disordered lives are welcomed as ‘fellow penitents’ as much in need – as all of us are – of the transforming grace of God – the One who accepts us where we stand but leads us into renewed and changed lives.

It will be a Church not made up of the ‘perfect’ but a gathering of flawed people, humble enough to receive God’s grace, knowing that without it we are all lost. A Church, as Dietrich Bonhoeffer once said, “*Where it is safe to admit one’s struggles and one’s sins*”, and I might add, not trying to hide them or call them by another name.

An Equipping Church

The Provocative Church will be a teaching Church equipping people with the skills to live God honouring, people loving lives.

This Church will have Theological Colleges and centres of learning that will equip God’s people for leadership and how to engage with the world. I personally long for our Church’s theological and teaching institutions to be places that flourish – that are safe places for young men and women to immerse themselves in pursuits that equip them for ministry in the real world while being supported by parishes that reach out in ministries of care and love to their surrounding communities.

The Provocative Church will have learning centres where those called and sent for ministry training love to be. Places where ordinands and their teachers wrestle with pursuing the heart of God, even while coping with making ends meet and juggling family responsibilities.

Places that build up the Faith rather than destroy it. They will be centres of learning where students are impassioned with a vision to pastor, to lead and plant churches where the Gospel is not yet known and enjoyed, to revive struggling and dying congregations, to bring the Good News to the world of business, industry, education and the media – engaging with a world in need through attractive caring evangelism, apologetics and service.

Training centres that talk about – and experiment with – ways to make Scripture come alive in a “post modern” culture. Not “knocking” or demeaning Scripture, but seeking ways to understand God’s providence in a world where so many evil events are taking place. Places endeavouring to find ways to apply a relevant Faith to the knotty problems of 21st Century living.

Centres of learning where the students love and admire the faculty and where the teachers challenge them to think, without making them run a gauntlet of scepticism and ridicule about things orthodox and biblical in order to prove themselves intellectually sophisticated.

They will be centres of learning with Godly teachers, committed to encouraging those entrusted to their care – helping bring their minds under the Lordship of Jesus Christ, the governance of God the Holy Spirit and the authority of Scripture for the sake of those that they, in turn, will be ministering to. Teachers whose lives radiate with

authenticity and who themselves communicate life with spiritual depth and Christ-like simplicity.

I believe that for the sake of the Church and in the absence of an arguably sound and safe Anglican Theological Institution in this land, it is time to put more resources, human and financial, into building up our own Bishopdale College.

IN CONCLUSION

Our Church – if it is to not only to survive but to impact future generations – will need to be a Provocative Church.

Finally, as I think about the Church, I am not going to be pessimistic. It's all too easy to see how far short we fall of the ideal. It's easy to be consumed with the current crises in our Communion (and they are serious). It's easy to be depressed as Revisionists eat away at the foundations of the Faith while many Traditionalists hide their heads in the sand. But I would say, look again; there are a growing number of clergy, faithful to God's written Word. There are a significant number of younger articulate theologians speaking out. There are many committed members of congregations endeavouring to share their faith with those they work and play with, and there are many godly ministers pastoring faithfully throughout our land and beyond.

I have endeavoured to paint a picture of the Provocative Church and what she might look like. My prayer is that increasingly the Church, our church, in the days to come, will look like that, rather than the sad reality that so often passes for the Church in many places today.

Let's be encouraged! – I believe that the best is yet to come! Jesus said He would build His Church.

Kia Kaha!